ARTICLES TO BE ENQVIRED OF In the Generall Visitation of the *ARCHDEACON* of the Diocesse of GLOCESTER.

Holden in the yeare of our Lord, 1635.

Printed at *London*, 1635.

Directions to be followed by the Church-wardens and Sidemen for the orderly and legall making of their presentments.

LEt the Church-wardens and Sidemen upon the receipt of the Booke of Articles, addresse themselves to the Minister of their Parish, or in his absence, to some other Clerke that can reade and write (in case they themselves be ignorant) and let the Clerke write in a faire sheete of paper the head of the Presentment thus, *The Presentment of the Church-wardens and Sidemen of exhibited in the Visitation of the Arch Deacon of* Gloceſter *held at the day of Anno Dom.* 1635. Then taking the booke of Articles, and distinctly reading the same from Article to Article (as by the tenor of their oath they are bound to doe) at the end of every Article let the Clerke enquire what they can say to that Article. If they have ought to say, then let him write thus, *To the first Article concerning the Church we present that, &c.* And so proceeding in the severall enquiries set downe in the Booke, let them not faile impartially with due respect unto their oath, to answere to every Article negatively or affirmatively as truth shall lead them, and to present the severall Offences and Offenders within their Parish therein enquired after, seriously considering how dreadfull and damnable a sinne it is to profane Gods most holy Name by perjury and forswearing themselves; especially in such a case, where they make themselves accessary and liable to those sinnes and the punishments of the same, which by their connivence and concealing they suffer to passe unpunished in others.

The Tenor of the Oath to be ministred to the Church-wardens and Sidemen.

YOu shall Sweare, that upon due consideration of the Articles delivered you in charge, all affection of hatred, favour, hope and feare being layd aside, you shall present all and every such person that now is or of late was within your Parish, as hath committed any offence, or made any default mentioned or meant in those or any of those Articles, or which is vehemently suspected or defamed for any such offence or default, wherein you shall deale faithfully and fully; so helpe you God according to the Contents of this Booke.

ARTICLES
Concerning the Church.

1 IMprimis Whether have you in your ſeverall Churches and Chappells, a faire great Bible of the laſt Tranſlation, the Bookes of Common Prayer and Homilies, the Booke of Conſtitutions or Cannons Eccleſiaſticall, and a parchment Regiſter booke, provided for Chriſtnings, Marriages and Burialls, duely and exactly kept according to the conſtitutions in that caſe provided; and a tranſcript thereof brought in yearely within one moneth after Eaſter, in the Lord Biſhops principall Regiſter his Office?

2. Item have you a convenient ſeate for the Miniſter to reade Service in, together with a comely Pulpit, ſet up in a convenient place, with a decent Cloth or Cuſhion for the ſame; a comely large ſurpleſſe; A Font of ſtone in the ancient uſuall place; a convenient and decent Communion Table, with a carpet of ſilke, or ſome other decent ſtuffe layed upon the ſame in time of Divine Service, and a faire linnen cloth thereon at the Communion time; a faire Communion Cup with a cover both of ſilver, with all other things and Ornaments neceſſary for the celebration of Divine Service, and adminiſtration of the Sacraments; and a ſtrong cheſt for keping of the Ornaments of the Church & Regiſter book, with another cheſt for the almes of the poore, both having three lockes and keyes? Have you the ten Commandements ſet upon the Eaſt end of your Church or Chappell, where the people may beſt ſée and read them, and other ſentences of holy Scriptures written on the wals for the ſame purpoſe, A Table of the degrées, wherein by law men are prohibited to marry, ſet up and faſtned in ſome convenient place?

3. Whether is your Church or Chappell with the Chancles thereof, and your Parſonage or Vicarage houſe, and all other houſing thereto belonging, in good reparations, and decently and comely kept, as

well within as without, the seates well maintained, your Church-yards well fenced and kept entire from encroachment and without abuse? If not, then through whose default?

4. Are any of your Bells or other Church-goods wanting, any glasse windowes defaced, or ancient Monuments of your Church spoyled, and by whose fault?

5. Have the Church-wardens there suffered any playes, feasts, banquets, Church-ales, drinkings, or any other prophane usages to be kept in your Church, Chappell, or Church-yard, or bells to be rung either unseasonably or superstitiously, contrary to the 88 Canon?

6. Is there a true Terriar of all the glebe-land, houses, Tenements, Orchards, Gardens, and portions of Tythes (whether within your Parish or without) belonging to your Parsonage or Vicarage, delivered into the Office of the Register of this Diocese?

Concerning the Clergie.

FIrst, Whether doth your Minister distinctly and reverently reade Divine Service upon Sundayes, Holydayes and their Eves, upon Wednesdaies, also and Fridaies according to the booke of Common Prayer at fit and usuall times? And doth he duly observe all the orders, rites and ceremonies prescribed in the said Booke of Common Prayer, as well in reading publicke Prayers, and the Letany, as also in administring the Sacraments, solemnizing of Matrimony, visiting the sicke, burying the dead, Churching of women, and all other like Rites and Offices of the Church, in such manner and forme as by the booke of Common Prayer is enjoyned without any omission or addition thereunto?

2 Doth your Minister administer the holy Communion so often and at such times, as that every Parishioner may receive the same at the least thrice in every yeare, whereof once at Easter? And doth he receive the same himselfe on every day that he administreth to others? And doth he deliver the Bread and Wine to every Communicant severally and kneeling, and use the words of institution according to the Booke, at every time that the Bread and Wine is renewed, Can. 21? And is warning given by him before hand for the Communion, Can. 22: as likewise for Holydayes and Fastingdayes, Can. 64?

3. Whether hath your Minister admitted to the holy Communion any strangers of another Parish, any schismatickes, any which be openly knowne to live in sinne without repentance, or have maliciously and openly contended with their neighbours before reconcilement, or lastly any

any Church-wardens that in their presentments have notoriously and wilfully forsworne themselves? Or hath your Minister rejected from the Communion any without such just cause?

4. Hath your Minister Curate, or Lecturer publickely or privately affirmed or maintained any thing repugnant, contrary or derogatory to the 39 Articles, Canons of the Church, Bookes of Common Prayer, Homilies or consecrating of Bishops and Priests, or the forme of Government by Bishops and others in this Church of England?

5. Hath your Parish beene any time destitute of a Curate? and by whose default? And is your Parson or Vicar continually resident with you upon his Benefice? or if he be lawfully absent or reside upon another Benefice, doth he supply his absence by a Curate that is a licensed Preacher for that cure; or if the smalnesse of the Living will not beare a Preaching Curate, doth he Preach himselfe usually at both his Benefices, Can. 47?

6. Whether is your Minister a Preacher allowed? if so, doth hee Preach every Sunday (having no lawfull impediment) either in his owne cure with you, or some other neere adjoyning where no Preacher is? If he be not an allowed Preacher, doth he procure Sermons to be preached amongst you monethly at least by Preachers lawfully licensed, if his Living will beare it: and on every Sunday when there is no Sermon Preached, doth he read some one of the Homilies prescribed by authority?

7. Doth your Minister or Curate serve more Cures than one? If so, what are they, and how farre distant? And whether being no Preacher allowed he take upon him to expound the Scriptures openly?

8. Hath any person beene admitted to Preach within your Church or Chappell, but such as you have well knowne to be sufficiently licensed? whom have you so admitted, and how often have any such beene admitted to preach, and by whose procurement? And have you caused every strange Preacher, licensed or not licensed, to subscribe his name, together with the day when he Preached, Can. 50 and 52? And if he were licensed, then by whom he was so licensed? And whether have they or any other preached in your Church, not being soberly and decently apparelled, Can. 74. as in a cloake and not in a gowne?

9. Doth your Minister and Lecturer use to pray before his Sermons for the Kings Majestie, the Queene, Prince Charles and all the Royall Progeny, giving unto the King such Style and Titles as by law are due unto his Highnesse, exhorting his Parishioners to yeeld him obedience accordingly? And also in these sayd Sermons doe they pray

for all Arch-bishops, Bishops, and other Ecclesiasticall persons, Can. 55?

10. Doth your Lecturer or Lecturers, reade Divine Service according to the Common Prayer Booke in his Surplice and Hood before the Lecture? And doth every Beneficed man, though chiefly attending to Preach, and having a Curate under him for other duties, yet in his owne person reade divine Service two severall Sundaies both morning and evening every yeare: And doe both Lecturer and Preacher themselves administer the Sacraments also twice every yeare, observing all the ceremonies in the booke of Common Prayer established, Can. 56?

11. Whether doth your Minister at the reading of publicke Prayers and administration of the Sacraments weare the Surplice, and a Hood thereon agreeable to his degree in the University, if he be a graduate? Can. 58.

12. Doth your Minister every Sunday and Holyday, before evening Prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of the Parish, in the ten Commandements, the Articles of the Beleefe, the Lords Prayer, and the Sacraments according to the Catechisme set forth in the booke of Common Prayer onely, whereby the children of the Parish may be prepared for Confirmation? Can. 59. And are the afternoones Sermons turned into Catechizing by question and answere?

13. Whether hath your Minister without licence from the Arch-bishop, the Bishop of the Diocesse or his Chancellor, solemnized marriage betwixt any parties in a time prohibited, or the banes not being three severall Sundaies or Holy dayes first published in time of Divine service, in the severall Churches or Chappels of their severall abode, Can. 62? or hath he married any not betwixt the houres of eight and twelve in the forenoone, or without a ring, or the parties being of another Diocesse, or when the parties are under the age of one and twenty yeares before such time as the Parents or Guardians have made knowne unto him their consent thereunto Can. 100?

14. Whether doth your Minister in the Rogation dayes use the perambulation of the circuit of the Parish, according to the ancient and laudable custome of the Church: and in the same perambulation blesse the fruites of the earth, and move the people to give thankes to God for his benefits using such Psalmes, Prayers and Homilies, as are to that end set forth?

15. Whether doth any man being not in orders take upon him to exercise

exercise any part of the Ministeriall duty in the Church? and what is his name?

16. Doth your Minister, every three moneths denounce in his Parish-Church, all such of his Parish, as doe stand contumacious under the sentence of excommunication, not seeking to be absolved? Or hath he admitted any person excommunicate into the Church, without a certificate of his absolution from the Ordinary, or other competent Judge under his Seale? or hath he stayed the publication of any excommunications, or suspensions?

17. Doth your Minister, being a Preacher, labour diligently from time to time, to conferre with, and thereby to reclaime, the Popish Recusants in his Parish, from their errors, if any such be there. Can. 66? And doth he carefully visite the sicke, according to Can. 67?

18. Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent, or over conversant with, or a Favourer of Recusants, whereby he may be suspected not to be sincere in Religion?

19. Hath your Minister, or any other, taking upon him the place of a Minister, Preached, Baptized Children, Solemnized Marriage, Churched any woman, or Ministred the holy Communion, in any private house or houses, otherwise then by Law is allowed? If yea, then where, whom, and how often?

20. Hath your Minister taken upon him to appoint any publicke or private fasts, prophesies, or exercises, not approved by law, or publicke Authority? Or hath he attempted under any pretence either of possession, or obsession, by fasting and prayer, to cast out devils. Can. 72? Or hath he used to meete with any other person or persons in any private house or any other place, there to consult how to impeach or deprave the Booke of Common Prayer, or the Doctrine, or Discipline of the Church of England, Can. 73? If yea, then ye shall present him, and all that joyne with him, in any of the premisses.

21. Whether hath your Minister refused, or delayed to Christen any Child that is brought to the Church to him upon Sundaies or Holidayes, or to bury the dead, such as ought to be interred in Christian buriall, having convenient warning before? Especially whether hee hath neglected to baptize any Infant in danger, having beene duly informed of his weakenesse, so that the child hath dyed by his default, without Baptisme? Or hath he neglected to use the signe of the Crosse in Baptisme; or baptized any in a Bason, or other vessell, and not in the ordinary Font; or admitted any Father, to be God-father to his owne child, or such to be God-fathers, or God-mothers, as have not received

ceiued the holy Communion? Or hath he baptized any children that were not borne in the Parish, or buryed any in Christian buriall, that dyed excommunicate, or wilfully destroyed himselfe?

22. Hath your Minister, admitted any woman to be Churched, that was begotten with childe in adultery, or fornication, without licence of his Ordinary?

23. Whether doth your Minister use such decency, and comlinesse in his apparell, as by the 74 Can. is enioyned him, as well at home as abroad? And is he of sober behaviour, and one that doth not use such bodily labour as is not seemely for his Function and calling?

24. Is your Minister noted, or defamed to have obtained his Benefice, or his Orders by Simonye, or otherwise to be Simoniacall, or scismaticall, or reputed to be an incontinent person, or doth he kepe any man or woman in his house, that are suspected to be either of evill Religion, or bad life? Or is he a common drunkard, or a common haunter of Tavernes, Alehouses, or other suspected places; a common gamester, or player at dice, or other unlawfull game, a common swearer, or one that neglecteth his study, or is any other way notorious, whereby he is offensive and scandalous to his Function or Ministry?

25. Doe you know in your Parish, any that having heretofore taken upon him the Order of Priesthood, or Deacon, hath since relinquished the same, living as a Lay man, and neglecting his Vocation?

26. Whether hath your Minister, Curate, and Lecturer, duly observed the Kings Maiesties Instructions, and his Declaration for setling of Questions in difference, set before the Articles of Religion Printed 1629? And hath your Minister read the Constitutions and Canons Ecclesiasticall, once every yeare upon some Sundayes or Holidaies in the afternoone before divine Service?

Concerning Schoolemasters.

1 HOw many Schoolemasters, or Teachers, of Youth have you in your Parish, either publicke or private, and what be their severall names? Whether be they of good and sincere Religion, life and conversation, and diligent in teaching and bringing up of Youth; Have they beene licensed for Schoolemasters, by the Ordinary?

2. Whether your Schoolemasters doe come themselves, and bring their Scholers to the Church, to heare divine Service and Sermons, and such as are of age to receive the Communion? Doe they instruct their Scholers in the grounds of the Religion now established in this Church of England, and no other; or doe they teach them any other

Catechisme

Catechisme than is authorized by publicke authority, or not examine them therein once every weeke at the least? And what Catechisme is it they doe so teach?

3. Whether your Schoolemaster or Schoolemasters doe teach his or their Scholers any other Grammer than that which is called the Kings Grammer, set forth by the authority of King Henry the eighth, teaching the Prescript forme thereof, whereby the Scholers may perfectly understand their Grammar rules and constructions?

Parish Clarkes and Sextons.

1 WHether have you a fit Parish Clarke, aged twenty yeares at least, of honest conversation, able to reade and write? And whether he and the Sexton be payd their wages without fraud, according to the ancient custome of your Parish? if not, then by whom is it so defrauded and denied? by whom are they chosen? Is the Clarke approved by the Ordinary, diligent in his Office, and serviceable to the Minister? And doth he meddle with nothing above his place, as Reading of Prayers, Churching of women, burying the dead, or such like?

2 Doth your Clarke or Sexton keepe the Church cleane, the doores lock't at fit times? Is any thing lost or spoyled in the Church through his default? Are the Communion Table, Font, Bookes and other Ornaments of the Church kept faire and cleane? Doth he suffer any unseasonable ringing or any prophane exercise in your Church or Chancell? or doth he (when any is passing out of this life) neglect to toll a bell having notice thereof?

Concerning the Parishoners.

1 WHether is there any within your Parish that hath or doth impugne or impeach any way the Kings Majesties Supremacy in causes Ecclesiasticall, or the oath of Supremacy or of Allegiance? or that denieth the Church of England by law established under the Kings most excellent Majesty to be a true Apostolicall Church, teaching and maintaining the doctrine of the Apostles? or that impugneth and speaketh against the Booke of Common Prayer, any of the Articles of Religion agreed upon in Anno 1562, or the Rites and ceremonies established in the Church of England or the lawfull use of them, or the government of the Church of England by Arch-bishops, Bishops, Archdeacons and the rest that beare office in the same, affirming the same to be Antichristian or repugnant to Gods Word; or lastly that

doth impugne the forme of consecrating and ordaining of Archbishops, Bishops, Priests, and Deacons, affirming that the same is repugnant to the Word of God, or that they who are so ordered, are not lawfully made?

2 Is there any in your parish that doth hold or frequent any Conventicles or private congregations, or make or maintaine any private orders or constitutions agreed upon in any such private assemblies, other than are in the Cannons set forth by publicke authority? Or have you any Schismatickes that separate themselves from the Church of England, or any that maintaine Schismatickes?

3. Whether any of your Parish have prophaned the Lords day commonly called Sunday, or other Holydayes by working or labouring in their manuall trades, by selling, or buying, or keeping open their shops for sale of wares, by lurking and tippling in Tavernes or Alehouses, especially in the time of Divine Service? And whether any Innekeepers, Alehouse-keepers, Victualers or others permit any person or persons in their houses, to eate, drinke or play, in the time of Common Prayer or Sermon, on Sundayes or Holydaies?

4 Whether any of your Parish disturbe, let or discourage others from lawfull sports and recreations upon the Lords day, so farre as they are allowed by the Kings declaration in that behalfe? Or doe any of your Parish abuse that liberty allowed them, by using unlawfull sports, as Beare-bayting, Bull-bayting, Interludes or Bowling upon the Lords day, or by using lawfull recreations before the end of all Divine Services for that day, or having absented themselves from the same?

5 Whether any of your Parish being sixteene yeares of age or upwards, or others lodging or commonly resorting to any house within your Parish, have wilfully absented themselves from your Parish Church upon Sundayes or Holidayes at Morning or Evening prayers or came late to Church, or departed out of Church before the end of Service and Sermon without some great cause? Or have any behaved themselves irreverently during the time of divine Service, covering their heads, or not kneeling when the generall confession, Letany and other Prayers are read, and standing up at the Belefe, or not doing lowly reverence at the name of our Lord Jesus, or talking, walking sleeping or any other way busying themselves in the Church then in quiet attendance unto Gods Service? Or have any disturbed the Minister either praying or preaching by word or deede?

6 Whether any of your Parish being sixteene yeares old and upwards

wards have not receiued the holy Communion in your Church thrice this laſt yéere, whereof once at Eaſter, and that kneeling? And who are they?

7. Is there any in your Pariſh that refuſe to haue their children Baptized, or themſelues to receiue the Communion at the hands of your Miniſter, for ſome exceptions againſt him? And what exceptions doe they alledge? And doe any of or in your Pariſh refuſe to haue their children Baptized in your Pariſh Church, according to the forme preſcribed in the booke of Common Prayer?

8 Whether any of your Pariſhioners being warned thereof, haue not ſent their children, ſeruants, and apprentices to the Catechiſme upon Sundayes and Holydayes before euening Prayer, to heare, and to be inſtructed therein? you ſhall preſent their names.

9. How many Inhabitants within your Pariſh men or women, aboue the age of 16 yéeres doe refuſe to frequent Diuine Seruice eſtabliſhed by publicke authority of this Realme, or to receiue the holy Communion? preſent their names, and of what degrée, ſtate, or trade of life they are.

10 Doe any of the Inhabitants of your ſayd Pariſh entertaine within their houſe any ſoiourners, lodgers, or any common reſorters and gueſts, who refuſe to frequent Diuine Seruice, or receiue the holy Communion as aforeſayd? What be their names? of what quality or condition are they?

11. Whether any of the ſaid Popiſh Recuſants, or other Sectaries, are of inſolent behauiour, or doe boldly buſy themſelues, in ſeducing, and withdrawing of others?

12. How long the ſaid Recuſants, haue abſtained either from Diuine Seruice, or from the Communion, as aforeſaid: And if any of them haue lately reformed themſelues, what be their names?

13. What perſons within your Pariſh, either for the offence aforeſaid, or for any other contumacy or crime, doe remaine excommunicated? What be their names, and for what cauſe, and how long haue they ſtood excommunicated, and what perſon or perſons doe wittingly, and vſually kéepe them company?

14. Haue any in your Pariſh married within the degrées forbidden by law? Where and by whom? Or doth any couple married lawfully, now liue apart, without due ſeparation by the Law: or any heretofore diuorced, kéepe company with any other at bed or board as man and wife?

15. Whether haue you any in your Pariſh, to your knowledge or by

common fame and report, which have committed adultery, fornication, or incest, or any Bawds, harbourers or receivers of such persons? Or which are by common fame repuled for common drunkards, blasphemers of Gods holy name, common swearers, filthy speakers, raylers, slanderers, sowers of discord among their neighbours, or speakers against Ministers, Marriages, Usurers, contrary to the Statute made in the two and twentieth yeare of our late Soveraine King Iames. Simoniacall persons, or periured in any Court Ecclesiasticall, or any that use Inchantments, Sorceries, Charmes, or Witch-crafts (which are not made felony by the Statutes of this Realme) or any that seeke to such for helpe? You shall not faile to present them all.

16. Have any in your Parish, harboured any woman with childe unmarried, conveying, or suffering her againe to depart without due pennance? You shall truely present, as well the party harbouring, as harboured, and who is suspected to have committed the incontinency with her: Or is any, heretofore suspected or detected of incontinency, and therefore departing out of your Parish, returned now againe? Or in what place else is he or shee now abiding to your knowledge, or as you have heard? You shall not faile to present the whole truth in that behalfe.

17. Be there any in your Parish, that retaine, or sell, utter, disperse, carry, or deliver to others, any English Bookes, or Writings, either of Papists, or Sectaries touching, and against the Religion, State, or Government Ecclesiasticall of this Realme, or keepe any monuments of superstition uncancelled, or undefaced?

18. Whether any of your Parishoners, have usually gone to heare Prayers, or Sermons, in other Churches? Or have they communicated or baptized their children in any other Parish, or brought strange Ministers into their owne houses, to baptize their children privately, according to their owne fantasies?

19. Hath any of your Parish, behaved himselfe irreverently, in word or deed, towards your Minister or his Vocation, by quarrelling, striking, slanderous speeches, or libels? Or hath any offered violence, or quarrelled with any other in the Church or Churchyard; or used himselfe disorderly in the Church, by filthy or prophane talke, or any other rude or immodest behaviour?

20. Whether hath your Minister, or any else of your Parish, without the privity and consent of the Ordinary, caused any to doe pennance, or be punished, either openly or otherwise for any crime punishable, by Ecclesiasticall lawes only? And what be the names of the parties, that have

haue punished, and haue beene so punished, in whatmaner, and for what cause?

21. Be there any in your Parish, who will come to heare the Sermon, but not to the publicke Prayers, according to the Booke, making a scisme, or division as it were betweene the use of publicke Prayer and Preaching?

22. Doe any Women of your Parish, after Child-birth, refuse to come to the Church, to giue God thankes for their safe delibery, according to the Booke of Common Prayer? Or do any neglect to keepe the fasting daies, appointed by the lawes:

23. Whether haue you knowne or heard of any Fidlers, or Minstrels, or any which goe under the name of Musitians, within this Diocesse, that either at Weddings, Churchings, or any other Feasts, or meetings, haue sung or use to sing any songs, ballads or rimes, tending to the disgrace of Religion, or the Ministers thereof; or tending to prophanenesse, or the corruption of good manners? You shall truely present the names of such if you know or can learne them; as also the names of the houlholder, or houlholders, where they haue sung such songs, as also the particular names of them, before whom they haue sung them?

24 Whether doe the Surueiers of your high wayes loke diligently to the mending of the Church-wayes; that the Parishioners may conueniently come to Church from all places of the Parish in Winter time?

Concerning the Churchwardens and Sidemen.

1 WHether doe yée the Churchwardens and Sidemen from time to time take care that no idle persons or loyterers abide either in the Churchyard or Church porch in Service or Sermon time but cause them either to come into the Church to heare Diuine Service, or to depart and not disturbe such as be hearers there? And doe ye take care that the Parishioners duely resort to the Church euery Sunday and Holyday, and there so remaine during Diuine Service and Sermon? And that none be tippling or drinking in any Ale-house, Inne, Taberne, or Victualling house of your Parish during the times aforesayd, as farre as you are able to hinder it?

2 Doe ye assist your Minister diligently in bringing the youth of your Parish to Catechizing; in the Perambulation the Rogation dayes, and such other things as tend to the furtherance and aduancement of Gods Seruice: especially in taking diligent héede and care

that every parishioner being sixténe yéres of age or upwards do receive the Communion thrice every yére, as aforesayd, and that no stranger resort usually to your Church from their owne?

3. Whether were you chosen by the consent of the Minister, and Parishoners in Easter weéke? And have the former Churchwardens executed their Office faithfully according to these Articles, and given up a iust account at their time, and delivered to you their successors whatsoever mony or other things belonging to the Church was in their hands?

4. Whether doe ye provide against every Communion with the advise of your Minister a sufficient quantity of fine white Bread, and of good wholesome Wine, for the number of Communicants; and is that brought in a cleane and swéete standing pot of pewter, or some pure metall?

5. Doth any man trouble or molest you for doing your duties?

6. If you know of any other matter of Ecclesiasticall cognizance, worthy presentment in your indgement above not expressed, you shall likewise present the same by vertue of your oath.

FINIS.